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of especial difficulty, the opinions of different scholars are concisely cited. A more historical scholar might have interwoven the canonical with the uncanonical writings of the first chart, and given a true historical impression thereby, but that would hardly have been possible for the scholar to whom we owe these charts.

LAKE, KIRSOPP. *The Apostolic Fathers, with an English Translation*. Vol. I, I Clement, II Clement, Ignatius Polycarp, Didache Barnabas [Loeb Library] New York; Macmillan, 1912. viii+409 pages. \$1.50.

The editors of the Loeb Library have done well in securing Professor Lake of Leyden to edit and translate the apostolic Fathers. Harmer's Lightfoot has hitherto offered the best combination of Greek text and English translation, but textual materials have increased since its production, and its cost has limited its circulation. Professor Lake's two volumes when completed will cost rather less than Lightfoot's one. Lake's method like Lightfoot's includes short introductions, Greek texts with few textual notes, and English translations; only these last accompany the text, occupying the opposite page, instead of following it, as in Lightfoot. For class use we shall still have to use some small text edition, like Funk or Gebhardt. Lake's introductions give concise information as to the date, authorship and manuscript tradition of each document. They are in general intelligent and adequate. The testimony of Irenaeus, Haer. 3:3:3, as to the date of the disturbance at Corinth might well have been mentioned as the leading piece of external evidence as to the date of I Clement. It is of course one leaf, not one page, of I Clement, that is wanting in Alexandrinus (p. 5). Lake notes the scriptural treatment of I Clement in Alexandrinus and the Strassburg Coptic, but not the fact that in the Syriac too, Clement appears as part of the New Testament. In dealing with the Didache the more primitive Latin Doctrina which seems to be the key to the problem, might have been more emphasized. It clearly puts an end to the idea, favored before its discovery, of a Jewish Two Ways document, and it is perhaps strange that Professor Lake fails to note this. Indeed it is at this point, where the relations of Barnabas in its long and short forms and *Didache* in its long and short forms are concerned, that these introductions are least satisfactory. It is at least possible that their relationships are more complex than Professor Lake has suggested.

Professor Lake has prepared his own Greek text, taking due account of recent discoveries of textual materials. A word about previous editions might have enriched his short introduction, without burdening it. Consistency is the most difficult achievement for an editor, and Lake has not always achieved it. He reads *μηδαμῶς* against both Greek manuscripts in I Clem. 53:4, but retains *μηθαμῶς* in 33:1, 45:7. *ἔρριψεν*, Bar. 4:8, and *ἔρριψεν*, Bar. 14:3, are doubtless both admissible, but *τοῦτ' ἔστιν*, Tral. 7:2 is better than *τουτέστιν*, I Clem. 25:1, Bar. 6:14, 10:3, Tral. 10:1, Rom. 7:1. *Ἡσαίας* seems strange in the work of an English scholar, and can hardly any longer be preferred to *Ἡσαίας*. Scriptural quotations are not distinguished in the text but their sources are indicated in the side margin. The English text is accompanied with convenient side summaries. Lake's rendering is less archaic than was Harmer's Lightfoot. There are a few slight inaccuracies; Bryennius (p. 5) is oftener Bryennios, pp. 350, 306, 338. Bensley, p. 6, Schubert, p. 170, *λάματα*, p. 346, *ὁμολογῶσαντα*, p. 132, and *ῥραν*, p. 146, may be noted for improvement in a later edition. On the whole Professor Lake's work is well done and his volume is a welcome addition to the literature of the apostolic Fathers. It is gratifying that early Christian literature is to be included in the Loeb Library.

LOHMEYER, ERNST. *Diatheke*. Ein Beitrag zur Erklärung des neutestamentlichen Begriffs. Leipzig: Hinrichs, 1913. vi+180 pages. M. 6.

Close upon Behm's treatment of *Διαθήκη* (cf. this *Journal*, January, 1913, p. 148) comes a new discussion of the word's meaning, which forms the second issue of the *Untersuchungen zum Neuen Testament*, edited by Hans Windisch. Lohmeyer carries the lexical investigation into greater detail, and his book is a half larger than Behm's, but his conclusion is essentially the same. The word "testament" best translates *διαθήκη*, but as the LXX and the New Testament use the term, it means the gracious gift of the divine goodness. Not a covenant between man and God, but God's ordering for man's weal. The book fitly closes with a quotation from Luther: "And so the little word Testament is a brief summing up of all the wonders and graces of God, in Christ fulfilled."

FREY, JOHANNES. *Der Schluss des Markus Evangeliums und die Erscheinungen des Auferstandenen*. Leipzig: Deichert, 1913. 16 pages. M. o. 40.

In a pamphlet of sixteen pages, Johannes Frey, *Privatdozent* at Dorpat, argues ably that the primitive tradition localized the first appearances of the risen Jesus in Jerusalem, not in Galilee. Mark, usually taken as the chief witness to the "Galilean tradition," really belongs, claims Frey, on the other side. The allusion to Galilee in 14:28 is (quite correctly) shown to be an interpolation, but the angel's message in 16:7 remains. Frey urges that the statement that the women "said nothing to anyone, for they were afraid," is intelligible only as expressing Mark's belief that the disciples did not go to Galilee and see Jesus there, but, on the contrary, saw him in Jerusalem. This is keen, but hardly convincing. The angel does not command the disciples to return to Galilee, but assumes (what is most natural) such return home after the feast and announces only that Jesus will be there before them and on their arrival will show himself to them. The women's silence would not keep the disciples in Jerusalem, but would simply leave them unprepared for the Galilean vision.

MOFFATT, JAMES. *The Theology of the Gospels*. New York: Scribner, 1913. x+254 pages. \$o. 75 net.

In this concise work of five chapters, the first is introductory; the others deal respectively with the eschatology of the gospels (or of Jesus), Jesus' thought of God, his thought of his own person, and the Holy Spirit. Of these, that on the God of Jesus is most satisfactory, that on eschatology most critical and controversial. Moffatt finds genuine eschatology, and even apocalyptic elements, in Jesus' thought, but these are not central or normative, and the kingdom is present at least as truly as it is future. Many will disagree here, but Moffatt's impartial weighing of the data is a model for such discussion. The treatment of the Fourth Gospel apart from the Synoptics, yet as belonging in the same line of development and not wholly alien to their intent, is a further instance of a judicial mediation between extreme views. Admirable method and sympathetic appreciation unite in making this a valuable contribution to the understanding of the religious ideas which dominated primitive Christianity.

EMMET, CYRIL W. *St. Paul's Epistle to the Galatians*. With Index and Map. London: Robert Scott, 1912. xxxi+68 pages. 3s. 6d.

The author of this brief but scholarly commentary adopts the South Galatian theory of the location of the churches of Galatia, agrees with Lake in identifying the